TWO SERMONS,

VIZ.

I. *A faithful Portrait of* POPERY:

By which it is ſeen to be

The Reverſe of CHRISTIANITY;

As it is the Deſtruction of

MORALITY, PIETY, *and* CIVIL LIBERTY.

A Sermon preached at *St. James*'s Church, *Weſtminſter.*

II. An EARNEST EXHORTATION TO A MANLY DEFENCE OF Our HAPPY CONSTITUTION in CHURCH and STATE.

Occaſioned by the preſent *Unnatural Rebellion.*

Preached in Mr. *Allen*'s Chapel at *Prior-Park* near *Bath*, and publiſhed at his Requeſt.

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BRITISH MUSEUM

2 PETER, Chap. i.

5. *Giving all Diligence, add to your Faith, Virtue; and to Virtue, Knowledge;*
6. *And to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godlineſs;*
7. *And to Godlineſs, Brotherly-kindneſs; and to Brotherly-kindneſs, Charity.*

THE holy Apoſtle, beginning his Farewel-Epiſtle to the Churches, with a Commendation of their *Faith*, takes, from thence, Occaſion of inſtructing them in the Nature of that Chriſtian Building which they are to erect on this Foundation; and, as his laſt *Labour of Love*, brings together, and lays in, all the various Materials proper for ſo neceſſary a Work.

But we ſhall have a very wrong, and much too low, Conception of our Apoſtle's Skill, if we conſider theſe but as Materials rudely thrown together without Art or Choice; and ſtanding in need of other Hands to range them in that Architectonick Order wherein they are to be employed. For, on a careful Survey, it will be found, that no other than that Spirit, which directed the Workmen of the Old Tabernacle, could give ſo artful a Diſpoſition to the Materials of this new *Building, not made with Hands, whoſe Maker and Builder is God.*

He hath marked out the Foundation, ſtrengthned the Baſis, proportioned the Members, adorned the Superſtructure, and crowned the Whole with the richeſt of Materials; and all this with ſuch Juſtice of Science, Sublimity of Thought, and Force of Genius, that every forgoing Virtue gives Stability to the following; and every following imparts Perfection to that which went before: Where the three *Orders* of this heavenly Architecture, the *Human*, the *Divine*, and *Social* Virtues, are ſo exquiſitely diſpoſed, that the *Human* and *Social* have their proper Strengths and Graces heightened and ſupported by the common Connexion of the *Divine*: Where every thing, in ſhort, concurs, in its proper Station, *for the perfecting of the Saints*, *for the edifying of the Body of Chriſt*.

In Conformity to the Practice of human Inſtructors, who deliver it as a Principle to their Diſciples, that no conſiderable Advance is to be made in Science without much Labour, our holy Artiſt introduces his Precepts with this Preliminary——GIVING ALL DILIGENCE. And if this be neceſſary in civil Matters, where nothing oppoſes the Progreſs towards Perfection but *the Length of Art and the Shortneſs of Life*; with how great Reaſon are we *here* enjoined *Diligence*, where, beſides thoſe Diſcouragements, we have numerous Enemies within us, under the Diſguiſe of Friends, the confederated Paſſions, to retard our Progreſs; and Devils, and evil Men without, to ſtop us as we preſs forward in the Career of Virtue?

But the Neceſſity of this *Diligence* will be better ſeen in the Sequel of this Diſcourſe, where we ſhew the Care and Circumſpection required in the Cultivation of every Chriſtian Virtue, here recommended, to prevent its languiſhing by Defect, or luxuriating by Exceſs.

Our Apoſtle, *as a wiſe Maſter-Builder*, chuſes for his Foundation that *Rock* on which his Lord had promiſed him to *build his Church*;

Add to your FAITH———

as directed by the ſame Divine Spirit with his Fellow-Labourer St. *Paul*, who bids *every Man take heed how he buildeth; for other Foundation can no Man lay than that is laid, which is Jeſus Chriſt.*

But the Simplicity and Clearneſs of the *Doctrine of Faith* could not ſecure it, even in the Apoſtolick Times, from being perverted to countenance the moſt fatal Error concerning its Nature and Efficacy; while it was miſtaken to be *alone* ſufficient to make Man acceptable to his Maker, and, *without good Works*, to intitle him to the Rewards of the Goſpel-Covenant. To explain the original and fundamental Cauſes of this Error, and to ſhew how the perfect Novelty of the Doctrine of Faith—the Method the Holy Spirit directed the Apoſtle to uſe in the Propagation of the Goſpel—and the illuſtrious Marks of that Spirit, which then accompanied the Profeſſion of the Faith—to ſhew, I ſay, how all theſe *accidentally* contributed to ſupport this Error, is beſide the Bounds and Purpoſe of the preſent Diſcourſe.

It ſhall ſuffice to obſerve, that this dangerous Extravagance, which hath continued, more or leſs, to infect all Ages of the Chriſtian Church,

ſpread

ſpread immediately ſo ſwift and wide, under Cover of that Divine Truth, that a *Man is juſtified by Faith without the Deeds of the Law*, that the Apoſtolick Writers found it neceſſary frequently and formally to oppoſe and confute it. And on this Account St. *Peter*'s firſt Precept enjoins us to add or build our *Virtue* upon *Faith*.

Add to your Faith, VIRTUE.

From henceforth *Faith*, which, while it was ſingle and ſolitary, remained *dead*, as the ſacred Writers expreſs it, being thus *clothed upon* by Virtue, becomes animated, and productive of the Fruits of Immortality.

A reciprocal Advantage *Virtue* receives from *Faith*, on which Virtue is thus built: For we ſhall find theſe Advantages to be all the way reciprocal. The Weakneſs of unguided Reaſon, and the Violence of ill-balanced Paſſions, had reduced moral Virtue, in the Pagan World, to ſo ſhadowy and precarious an Exiſtence, that the wiſeſt Teachers of it could not forbear lamenting its helpleſs Condition, and owning that nothing but a Revelation from Heaven could realize and ſupport it.

They miſtook the true Foundation of Morality; ſome placing it in the native Excellence of Virtue, others in the exterior Benefits of which it is productive. They were left deſtitute, and expoſed to the free Rage of ungoverned Paſſions, without Aid, and with uncertain Proſpect of Reward.

But it was the Diſpenſation of *Faith*, which diſcovered that the true Foundation of Morality was Compliance to the Will of our Creator and Sovereign

Sovereign Lord. It was *Faith* which enabled us to ſurmount all the Oppoſition of the Appetites, by holding out to us an infinite Reward, which the Aſſiſtance of the Holy Spirit has placed within our Reach. Thus, to uſe the Words of the Apoſtle *Jude*, *Building up ourſelves on our moſt holy Faith, praying in the Holy Ghoſt, keeping ourſelves in the Love of God, we may look for the Mercy of our Lord Jeſus Chriſt unto eternal Life.*

But though *Virtue* be here enjoined, and in all the Preachings of our bleſſed Saviour, and in all the Writings of his Apoſtles, inceſſantly repeated and inforced; yet, if we expect to find in them any regular or methodick Body of Morality, we ſhall be much miſtaken. With regard to this, the *New Teſtament*, all along, refers us to another Guide. For God having before revealed the whole Doctrine of Morality by the *Religion of Nature*, and none of God's Diſpenſations contradicting another, it was enough for the firſt Teachers of Chriſtianity, when they preached up *Virtue*, to refer their Followers, for Particulars, to what *natural Religion* taught concerning it.

This being ſo, and that the great Pandect of the *Law of Nature* is to be ſearched and ſtudied, in order to attain a perfect Knowledge of moral Duty, there is Need of much Pains and Exerciſe of Mind to learn that *Virtue* we are here enjoined to build upon *Faith*. For though Nature hath ſtamped ſo ſtrongly the firſt Principles of moral Duty in the Breaſts of all Men, that even a Kind of friendly Inſtinct will not ſuffer us to be totally ignorant of them; yet the numerous Deductions, from thoſe firſt Principles, of what is fit and right,

in every Circumſtance of Life, being to be collected by the ſetting together, comparing, and ſorting our Ideas, through all the various Combinations of moral Complexities, it requires, even with the Aſſiſtance of Holy Writ, much Reflexion and Habitude; and, without that Aſſiſtance, is a Task utterly unſurmountable, as the Experience of all Ages hath ſhewn us.

Scripture, then, conſtantly referring to the Law of Nature, to one much a Stranger to that Law, what can reſult from his Study of the Scriptures, if modeſt, but Doubt and Uncertainty; if vain and preſuming, and if, at the ſame time, (which has too often happened) a Teacher of others by Profeſſion, but Miſtakes and Errors, the fatal Sources of Superſtition and Fanaticiſm? For, doubtleſs, to an Ignorance of natural Religion muſt be aſcribed the Extravagancies to which ſo many Sects and Parties have, in their ſeveral Turns, been obnoxious.

But much of theſe Miſchiefs had been avoided, had Men duly attended to the Words of our Apoſtle, who with this Deſign gave us the next Precept of my Text. *Add*, ſays he,

to Virtue, KNOWLEDGE;

or that Wiſdom which is the Reſult of the Study of Nature in the Purſuit of Truth.

I.

And that you may ſee with how prophetick, as well as juſt, a Spirit St. *Peter* was here directed, I ſhall ſtop a Moment to hold you out a Picture of *Virtue* unattended with that *Knowledge*; copied from no obſcure or diſcredited Originals; but from ſuch whoſe Lives are preached up for Examples,

and

and their Deaths commemorated with divine Honours; ſuch as have Shrines and Altars dedicated to their Worſhip; and Vows and Petitions offered up to their Divinity; in one Word, POPISH SAINTS.

To underſtand this Matter right, we muſt conſider, that *Virtue* conſiſts in acting agreeably to thoſe Relations in which we ſtand to our common Humanity, our Fellow-Creatures, and our Creator. For as *Religion*, in the largeſt Senſe of the Word, includes the Duty we owe ourſelf and Neighbour; ſo *Morality*, in its larger Senſe, includes the Obſervance of that Relation we ſtand in towards God. And when the Practice reſpects Man, it is called *Virtue*; when it reſpects God, it is *Piety*.

Theſe Relations are commonly diſtinguiſhed into the *human*, the *ſocial*, and the *divine* Virtues: The End and Deſign of all which is to perfect Man's Nature,

1. By reſtraining, regulating, and directing the private and ſelfiſh Appetites, *according to the Dictates of Reaſon*.

2. By cultivating, improving, and enlarging the ſocial Paſſions and Affections, and employing them in the Service of our Species, *according to the Dictates of Charity*.

3. By exerciſing our Underſtandings in the Contemplation of the firſt Cauſe, and by owning our Relation to him in ſuitable Acts of rational Worſhip, in order to unite us to our ſupreme Good, *according to the Dictates of Grace*.

Now, when, in the Church of *Rome*, *Knowledge* came to be eſteemed of no Uſe to improve

or

or direct *Virtue*; but that *Ignorance* was thought as well the Mother of all other Virtues, as of *Devotion*: When the *Law of Nature* came to be ſhunned as a dangerous and fallacious Guide; and *Faith*, traditional, not ſcriptural, had uſurped its Province of interpreting *Goſpel-Righteouſneſs*; then it was, that theſe bright Examples of a new Kind of Virtue appeared amongſt them in a barbarous Rabble of Saints; who, under the common Name of RELIGIOUS, and on Pretence of a more ſublime and elevated Virtue than natural Religion taught, ran into the moſt horrid Exceſſes of Fanaticiſm and Superſtition. For,

1. Inſtead of regulating the ſelfiſh Appetites, they laboured all they could to eradicate and deſtroy them, as Things, even in their Nature, vicious; as the graceleſs Furniture of *the old Man with his Affections and Luſts*. All was diſmal and dark about them: Inordinate Watchings, excruciating Diſciplines, attenuating Labours: Theſe, aggravated by Hunger, Thirſt, and Nakedneſs, were the beſt Means theſe poor miſtaken Followers of *him*, who ſaid *his Yoke was eaſy and his Burden light*, could think of to regulate the ſelfiſh Paſſions. Till the Body, deprived of every Kind of Good, which the gracious Hand of Providence hath ſo largely poured out for the Solace of its Creatures, gave way and yielded to the Fury of this fanatick Penitence; while he was eſteemed the greateſt *Saint* who was the moſt expeditious *Suicide*.

2. Inſtead of improving and enlarging the ſocial Affections, theſe Saints fled into Caves and Deſarts, or ſhut themſelves up for Life in the Duſt

and

and Silence of a Cloiſter. Where, to unfit them for ſerving their Friends and Families, they diveſted themſelves of their Poſſeſſions, to give to *pious Uſes*; that is, to ſupport the Sloth of lazy Mendicants, or the Luxury of debauched Churchmen: To unfit themſelves for Submiſſion to the civil Magiſtrate, they entred into treaſonable Engagements of unlimited Obedience to their ſpiritual Superiors: To unfit themſelves for ſerving their Country or Mankind, they took Vows of voluntary Poverty, and renounced all ſecular Employments: And, *laſtly*, as much as in them lay, to make War againſt the very Being of their Species, they unnaturally devoted themſelves to a ſingle Life, in blaſphemous Oppoſition to that firſt great Command and Bleſſing, *increaſe and multiply*.

3. *Laſtly*, inſtead of uſing Reaſon in the Offices of Devotion, to attain the ſupreme Good, an Union with the Deity, by crediting the *Imagination*, they have often thrown themſelves, with extatick Tranſports, into the Arms of the Demon; while, in the Place of internal Acts of ſober Meditation, nothing was ſeen but Trances, Raptures, and Viſions; nothing heard but Predictions, Prophecies, and Revelations: In the Place of external Acts of rational Worſhip, they celebrated the Holy Offices with gay and childiſh Ornaments, with barbarous and ſuperſtitious Rites, and with baſe and ſervile Proſtrations. And the *favourite Objects* of their Worſhip were in all Reſpects agreeable to the Form, either the idolatrous Adoration of a conſecrated Wafer, or of thoſe yet leſs

ſubſtantial Divinities, which have their Exiſtence only in a lying Legend.

You have here a faithful Picture of Popiſh *Virtue* ſtript of *Knowledge*. From whence you may collect how miſerable a Creature Man grows, when he throws aſide his *Reaſon*, the firſt great Gift of Heaven, in order to follow the falſe Lights, that Cuſtom, Fancy, or the Paſſions have ſtruck up in his Breaſt; and how equally miſerable that State muſt be, which ſupports a Religion, where *Ignorance* hath diveſted *Virtue* of all its Charms, poiſoned all its Health, and made it as deſtructive to Society, as bareſaced open Vice.

Hence have you ſeen, by a terrible Example, the Miſchiefs done by *Ignorance* to *Virtue*; of how much Service *Knowledge* is to it, may be concluded by yourſelves.

We now proceed to ſhew the reciprocal Service *Virtue* does to *Knowledge*. *Knowledge* is the Attainment and Perception of Truth, and *uſeful Knowledge* the Attainment and Perception of thoſe Truths which tend to the perfecting our Nature. But the inordinate Paſſions, operating averſely to ſuch Truths, cloud and darken the Underſtanding, ſo as to miſlead us even from thoſe of the moſt eaſy Diſcovery, and of the higheſt Importance to be known. Again, to acquire a competent Share of *Knowledge*, we muſt, as I have ſaid, *give all Diligence* in the Purſuit of Truth throughout her Receſſes: But it is only the Pleaſure of the Purchaſe which can heartily engage us in the Chaſe; and that Pleaſure can ariſe from nothing but the Lovelyneſs of the Object. Now, while *Vice* uſurps the Heart, *Truth*, her mortal Enemy, will be

be a neglected Gueſt. But when *Virtue* has aſſumed her Seat, the Clouds of Error will diſperſe, and a Paſſion for Truth brighten and inflame the Underſtanding. For *Truth* and *Virtue* are twin-born Siſters; and, with a Name of Diſtinction, participate of one common Nature, *Truth* being ſpeculative *Virtue*, and *Virtue* only practical *Truth*. And now the Underſtanding makes a free Progreſs in Knowledge, as having no headſtrong Appetites to miſlead it, or earthly Paſſions to damp its Affection.

From henceforth, the only Danger is from the Quarter oppoſite, that is, leſt the Mind's ardent Love of Truth ſhould engage it in Abſtractions, and carry it beyond the Limits of thoſe Truths, which are *here* given us for our Contemplation.

In order to apprehend this Danger, we are to take notice, that, of the immenſe intellectual Syſtem, an extremely ſmall Portion lies really within our Reach; the infinitely larger Part reſiding near the Throne of the Almighty, wrapped up in awful and tremendous Darkneſs.

The Reaſon why ſo much is kept out of Sight, or ſet above the Mind's Comprehenſion, which, by the unwearied Vigour of its Operations, ſeems naturally capable of a much wider Graſp, appears to be, leſt, in this earthly Condition, the Mind's Intention ſhould become diſtracted by too great Variety of Ideas; or that it ſhould make a wrong Choice, and purſue Truths of leſs preſent Importance too far, to the Neglect of thoſe more neceſſary for its Improvement in this probationary Station.

This

This Reaſon is much ſupported by obſerving, that in the enlightened Part of the intellectual World, nay, even in thoſe cleareſt and brighteſt Portions of it, where full Science is to be had, Speculations, puſhed beyond a certain Point, that Point where Uſe is reaſonably ſuppoſed to end, and mere Curioſity to begin, conclude in Darkneſs, Extravagance, and Contradiction.

The not attending to this Reaſon ſeems to have been the very Thing which hath given Birth, and ſo long Continuance, to SCEPTICISM. For Men ſeeing this to be the Iſſue of the cleareſt Principles, when purſued to an intemperate Length, concluded, againſt their Senſes, that the Fountain was no purer than the remoteſt Streams; when both Reaſon and Experience might have taught them, that the Progreſs from Light to Darkneſs was not the *natural Condition* of Things, but the *arbitrary Decree* of infinite Wiſdom and Mercy, which impoſed this Barrier to the Extravagances of its giddy, lawleſs Creature.

But however this be, certain it is that Men, raiſed and heated in the Purſuit of Knowledge, have been always apt to run into the boundleſs Regions of Chimera's; where, tho' loſt and bewildered, yet, if of warm Imaginations, inflamed with the Ambition of Inventors, they have taken more Delight in thoſe obſcure and ſhadowy Paths, than any ſober Follower of Truth, within the Limits of open Day and Nature.

Now theſe Extravagances, ſo taking in themſelves, and ſo miſchievous in their Conſequences, proceeding from a Want of Modeſty, and due Conſciouſneſs of the narrow Limits of the human Under-

Underſtanding, St. *Peter*, in his next Precept, with admirable Skill, reſtrains. *Add*, ſays he,

to Knowledge, TEMPERANCE;

that is, *Sobriety*, *Moderation*, *Continence*, in the Purſuit of Truth. For as *Virtue*, without *Knowledge*, falls into all Kind of *Fanaticiſm* in Practice; ſo *Knowledge*, without *Temperance*, leads to all Kind of *Hereſy* in Opinion. St. *Paul* obſerved, even in his Time, the Seeds of intemperate Knowledge begin to ſpring up and ſpread amongſt his Converts, and therefore cautions them againſt *vain Philoſophy and a Knowledge that puffeth up*. But this ſo deformed and laid waſte the Chriſtian Church in After-times, that the *new Earth* ſeemed, for many Ages, to be under a ſecond *Curſe* of *bringing forth nothing but Thorns and Thiſtles*; ſo much more ſevere than the *firſt*, that theſe Delicacies were not to be produced without much Labour, and *Sweat of the Brow*.

II.

Here again the ROMAN CHURCH affords us a ſad Example of the Miſchiefs of *intemperate Knowledge*: For tho', as we obſerved before, there was great Scarcity of *true Knowledge* to direct their *Virtue*, they abounded in *falſe Knowledge* to corrupt their *Faith*: Tho' they refuſed to make the Religion of Nature the Interpreter of *Goſpel-Righteouſneſs*, they ſanctified the VAIN PHILOSOPHY OF THE GREEKS * to explain *juſtifying Faith*.

We have ſeen what Sort of SAINTS the Church of *Rome* adores: Let us now ſee what Kind of DOCTORS ſhe pins her Faith upon. As their *Devout*

* The Philoſophy of *Ariſtotle* being the Foundation of School Divinity.

vout retired to their Cloiſters to deform Virtue, ſo their *Learned* aſſembled in their Schools to corrupt Faith; where, miſtaking Theology, which is a Science of Practice, for a Science of Speculation, *Knowledge*, which is only the Means, they took to be the *End* of Religion; and, as that which is the *End* of any Thing cannot be too much cultivated, they purſued *Knowledge* with ſuch *intemperate* Rage, that, as if Religion was only a Trial of Skill, and the Rewards of it to be adjudged to the beſt Diſputant, they ſpent their whole Lives in agitating and ſubtilizing Queſtions of Faith; abundantly happy, if, with all their Toil, they could at length obtain the never-fading Titles of *Doctors profound, irrefragable, ſubtil,* and *ſeraphick.* Theſe, under the reverend Name of *Schoolmen,* long monopolized the Manufactory of Faith; and wove their Cobwebs thin and dark for the Hangings of the Sanctuary.

To ſuch, then, you will eaſily believe, the *Apoſtle's Creed* ſoon became too clear and ſimple. They wanted one that would afford eternal Matter for Diſpute and Wrangle. So, from the Article of *Mary the Virgin,* they invented one of *Mary the Goddeſs:* From the Article of *Chriſt once offered on the Croſs for our Redemption,* they ſpun out a *daily Sacrifice,* and the portentous Idea of a *Tranſubſtantiation:* From *his Deſcent into Hell* they deduced the Fable of *Purgatory:* From *Belief in the Holy Catholick Church,* the blaſphemous Tenet of the *Pope's Infallibility:* From the *Communion of Saints,* the idolatrous *Worſhip of dead Men:* And from *the Forgiveneſs of Sins,* the gainful Trade of *auricular Confeſſion, and human Abſolution.*

But

But, none of these strange Doctrines being to be found in *Scripture*, they were forced to call in the Aid of *Tradition* to strengthen the feeble Arguments of School-Subtilties. And Tradition drawing at its Heels a thousand other beggarly Errors, which were now all to be supported and maintained, this gave Life to an After-birth of Heresies, and fresh Employment for the Foster-Fathers *of the Schools*. So that at length the true Foundation, the simple Faith in JESUS THE MESSIAH was lost and forgotten, and lay, for many Ages, buried under two deformed Heaps of Rubbish, SCHOOL-DIVINITY and TRADITION; over each of which, like the *Ædiles* in *ancient ROME*, a venerable Magistrate presided, *That* called the *Master of the Sums*, and *This* of *the Sentences* *.

At last, in God's good Time, this Precept of *adding Temperance to Knowledge* began to operate on honest Minds; and the Truth, which flamed out from the well-regulated Labours of such, soon burnt up and consumed this precious Superstructure of *Wood, Hay, and Stubble*; when the true Faith, like *tried Silver*, appeared again in its native Purity and Candour. In this Condition we received it from our Fathers. So sacred a Deposite let us religiously preserve, and with the same pious Care transmit to our Posterity: Having always in Mind, that *we are built upon the Foundation of the Apostles and Prophets*, (not the *Masters of the Sums and Sentences*, or their *Successors*) *Jesus Christ himself being the chief Corner-Stone*.

The avoiding these Evils, then, is the Advantage which *Knowledge* receives from *Temperance*.

A re-

* *Thomas Aquinas*, and *Peter Lombart*.

A reciprocal Advantage *Temperance* receives from *Knowledge:* For *Temperance* being nothing but Abſtinence from all viſionary Purſuits, and all raſh Judgment, out of a Senſe and Conviction of the Weakneſs of human Underſtanding, was *it* not founded upon *Knowledge*, would be in Danger of degenerating into a ſlothful Scepticiſm, a total Uncertainty of all Things, from a ſuperficial Examination of the moſt obvious; a fatal Aptitude in concluding that Truth was not to be found at all, from being too ſoon weary of the Search; a Condition which, we experience, has befallen, and muſt unavoidably befal thoſe whoſe *Temperance* is not founded on *Knowledge*. But, being thus ſecured, *Temperanee* preſerves a vigorous, as well as ſober Courſe: For the regular Reſtraint, that it impoſes on the Mind, hinders not the Mind from the moſt active Exerciſe of its Faculties, but only confines it to the Objects fitted for its Contemplation.

We have obſerved, that the Reaſonableneſs of the Practice of *Temperance* ariſes from our Senſe of the Weakneſs of human Underſtanding. But this Senſe ſhould not only diſpoſe us to be moderate in our own Opinions, but to be candid and charitable with regard to thoſe of others: And till *Temperance* hath done this, its *perfect Work*, it is ununiform and partial.

To render it therefore compleat, St. *Peter*, in his next Precept, injoins us to *add*

to Temperance, PATIENCE;

that is, *Long-Suffering*, and bearing with the Con-

Contradiction of others *. This is indeed the natural Conſequence of a perfect *Temperance*. For having experienced, in our own Caſe, how inſenſibly Errors inſinuate themſelves into the Mind; how plauſibly they aſſume the Air of Truth, when called to account; how obſtinately they maintain their Ground, when now become ſuſpected; and what Labour is required to diſpoſſeſs them; even after they are laid open and expoſed;——having experienced, I ſay, all this, we ſhall be well inclined to bear with *Patience* the Contradiction of our erring Brother. We ſhall then preſerve for him the ſame fraternal Kindneſs we had before he went aſtray; and ſhall not ſuffer his being of another Church, or Sect, or Party, or any Thing but an *unchriſtian Life*, to leſſen that Affection; but with *Temperance* and *Patience* wait the ſecond Coming of the Meſſiah *to ſeparate the Tares from the Wheat.*

III.

The Want of which *Virtues*, amongſt thoſe who yet dare to call themſelves *the Followers of the Lamb*, hath brought more Deſolation on the Chriſtian Church, than all the Perſecutions of Pagan Emperors, or the Eruptions of Northern Barbarians; leſs Pagan, and leſs Barbarian, than

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* The Original is ὑπομονη. The Reaſon why the Apoſtle uſed this Word rather than μακροθυμια, which may ſeem to be the more proper Word for the Senſe I give to *Patience*, appears to me to be this——The Church, at the Time of Writing this Epiſtle, was in a ſubject and diſtreſſed Condition, not in a flouriſhing and governing one. And ὑπομονη is the *Patience* of thoſe in Subjection, as μακροθυμια is the *Patience* of thoſe in Authority. Beſides, ὑπομονη, in the *New Teſtament*, generally ſignifies a *Patience* attended with Hope and Expectation of better. And that Senſe I make to be required here.

the Author of the Principle of Intolerance, who, pretending to ſit in the Chair of him who here enjoins us *to add Patience to Temperance*, and calling himſelf the *Vicar of Chriſt*, hath not been aſhamed to make *him* the Pattern of his Conduct, who was *an Accuſer of his Brethren, and a Murderer from the Beginning*.

The Chriſtian Church, in its Infancy, breathed nothing but Concord, Love, and Charity. It had *then* a Spirit as pure and innocent as the State of Childhood itſelf. The holy Brethren were, *in Malice, Children*; howbeit, in *Underſtanding*, that is, in rational Faith, in vigorous Virtue, and in ſober Knowledge, they were *Men*. And thus was the *new Jeruſalem built like a City that is at Unity in itſelf*. No Diſputes, no Strife, no Emulation, but who ſhould moſt excel in Works of Charity and Piety.

But, alas! this glorious riſing of the Goſpel, which came with *Healing in its Wings*, and promiſed the Arrival of that long-wiſhed-for Day of *everlaſting Peace*, was of a ſudden overcaſt, and nothing but Tempeſts and Storms ſucceeded. For our evil Genius, the *Prince of the Air*, was early at Work to obſcure and deface the promiſed Triumphs of the *Sun of Righteouſneſs*. Nor was the Engine he employed, to defeat Man's *Reſtoration*, different from that with which he procured his *Fall:* It was ſtill *Knowledge* without its Regulator *Temperance*.

For when now the SCHOOLS, by obtruding on the World a Syſtem of Abſurdities under the Name of Religion, had produced Schiſms and Diſſentions; and the Cloiſters, by perfecting their Saints

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in a ſour Inhumanity and holy Pride, had raiſed a Spirit impatient of Contradiction (and the Papal Hiſtory informs us that their learnedſt Doctors were the moſt unintelligible, and their holieſt Saints the leaſt forbearing;) then it was that their Church, impregnated with theſe Miſchiefs, brought forth the Fury, PERSECUTION.

Of all the *Myſteries of Iniquity*, the Science of Perſecution is the ſooneſt learnt and eaſieſt reduced to Practice: On which account it has had its Proficients, that were fit for nothing elſe, in every Sect and Party: But it is nowhere ſo compendiouſly taught as in the *Roman Breviary*. And when that Church had got a proper Subject whereon to Practice, we ſee how ſpeedily it brought this Science to Perfection. For no ſooner was there found a People who refuſed to receive *the Mark of the Beaſt*, that is, to own the Pope for an *infallible Judge*, but they felt him to their Coſt an infallible Executioner. For now the Church and Schools had begot between them that Maſterpiece of their Eccleſiaſtical Policy, the INQUISITION, an infernal Butchery under the Name of *the holy Office*, where the Proceſs is as directly oppoſite to the Law of Nations, as the horrid Sentence that follows, is to all the Precepts of the Goſpel.

But, (Holy *Jeſus!*) ſhould I relate the Tricks, the Treacheries, the Frauds, the Rapines, the Delays, the Horrors of Impriſonment, the Tortures of the Rack, the Bloodſhed, the Murders practiſed there, Murders committed with ſo exquiſite a Malice, that *Body*, *Soul*, and *Reputation*, are intended to fall a Sacrifice at once—ſhould I, I ſay,

I ſay, but repreſent theſe Things to you, in their native Colours, I am afraid that your Indignation would endanger that Heaven-born Charity which it is my Aim to recommend to you even here, and here chiefly, where I am pointing out the enormous Evils that are occaſioned by the Excluſion of her bleſſed Influence. For though I have expreſſed myſelf with the free Reſentment of a Man who regards Popery as not only the Corruption of true Religion, but an Inſult on the *Senſe*, and an Invaſion on the *Liberties* of Mankind; yet would I carefully endeavour to keep within the Bounds of that Truth and Charity which conſtitute the Character of a Miniſter of the Goſpel.

I ſhall therefore draw a Veil over this unhappy Scene, that gives ſo fatal a Wound to the Integrity of the Chriſtian Name, and infixes ſo laſting a Diſgrace even on our common Nature; content to have given you one general View of the *Papal* Religion, which, under the Name of a Religion, is indeed no other than an impious *Farce*. I have ſhewn you, in their Order, the *three Acts* of which it conſiſts: The firſt *played* by their *Saints*, and their Subject, *Fanatick Virtue*: The ſecond by their *Doctors*, and their's, *unintelligible Faith*: The third by their *Prieſts*, and their's, the antichriſtian *Diſcipline of Racks and Gibbets*. I have ſhewn you likeways the Connexion theſe three Parts have on one another, and the natural Tendency of the two firſt to produce the dreadful *Cataſtrophe* of the third. Where Virtue ſtript of Humanity, and Faith forſaken of Reaſon,

Reaſon, turn Charity into bitter Zeal, and Piety into Perſecution.

Such a View ſhould teach us to ſet a juſt Value on our own happy Conſtitution, where *Goſpel-Light and civil Liberty* go Hand in Hand. And be you well aſſured that theſe two Bleſſings muſt ſtand or fall together: That civil Slavery will make Room for Popiſh Cruelty; and that Popiſh Superſtition will ſupport a Tyrant in trampling on our Laws. For the Politician knows that the ſureſt Way of fixing Slavery is to ty it on the Conſciences of Men: And the Prieſt has experienced, that the Mind is never ſo tame and ſervile, ſo ſubmiſs in ſwallowing Contradictions, as when the Body is already broke and humbled by the Stroke of Tyranny.

Thus hath the Apoſtle ſhewn us that the Security againſt the Evils of Diſſention and Intolerance are *Temperance* and *Patience*; which teach us to *feel* our own Weakneſs, and to *bear* with that of others. But here again the Infirmity of our common Nature betrays itſelf, and *Temperance* and *Patience*, excellent and divine as they are, become ſubject to the general Fate of human Virtues, grow degenerate and depraved. Thus too often Moderation and Tolerance ſink into Careleſſneſs and Indifference, a fatal Indifference for all Truth and all Religion. That Men, and even Churches, are but too apt to fall into that remiſs and *luke-warm* State, for which the holy Spirit denounced ſo ſevere a Judgment on the *Laodiceans*, we have melancholly Proof. Nor is ſuch a Degeneracy hard to be conceived: For when the corroſive Ferment of bitter Zeal, which deſolates Mankind under

under a pretended Concern for the Glory of God, has, by the Infuſion of the cool and heavenly Dew of Moderation, been brought to a gentle Temperature; the Mind, become tired and aſhamed of its late tumultuous Diſorders, is apt to ſink into the other Extreme, and grow languid and unactive. To provide therefore againſt this Defect is the Deſign of our Apoſtle's next Precept, which bids us *add*

to Patience, GODLINESS.

and then, at the ſame Time that we preſerve the greateſt Moderation towards others, we ſhall keep alive the holy Fire of ſpotleſs Zeal in ourſelves. For by *Godlineſs* is meant the warm and affectionate Diſcharge of all the Duties of Divine Adoration, whether in publick Offices, or private Meditation.

With exquiſite Skill likeways hath our Apoſtle raiſed this ſecond Order of Chriſtian Architecture, *Godlineſs*, or the *Divine Virtues*, on the former, namely the *Human:* For, by this Means, *Godlineſs* cannot degenerate, as it did in the CHURCH of ROME, from not obſerving this Direction, either into Fanaticiſm, Superſtition, or Bigotry; but will remain ſober, rational, and truly ſublime.

And yet hath it another Danger under which it ſometimes falls: For, by long and intenſe Exerciſe in holy Offices, and Intercourſe with Heaven, the Joy and Tranſport that elevate the Mind, thus filled with its true and proper Object, GOD, naturally diſpoſeth it to contemn all inferior Things; and from deſpiſing the Things, but too often, to deſpiſe the Perſons who delight in them; and, by making odious Compariſons, like the *Phariſee with*

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the Publican, to forget its Relation, its near Relation, both by Nature and Grace, to the meaneſt of its Species. Hence ariſeth *ſpiritual Pride*, the laſt and moſt fatal Enemy to true *Godlineſs*. Now for this too the Apoſtle, in his next Precept, provides a Remedy. *Add*, ſays he,

to Godlineſs, BROTHERLY-KINDNESS.

Thus begins the third and laſt Order of this Chriſtian Building. And, from this Time, *Godlineſs*, placed between, and ſupported on each Hand by the *human* and *ſocial* Virtues, becomes ſtable and permanent. And, while it receives this united Aid from both, it returns it back again to both.

We have ſhewn the Benefits *Temperance and Patience* receive from *Godlineſs*: We are now to ſpeak of that which *Brotherly-kindneſs* receives from it.

The moſt beauteous and elevated Branch of *Brotherly-kindneſs* is *Friendſhip*, whoſe natural Root and Origin is Similitude of Manners. But *theſe* being as often bad as good, Friendſhip becomes as frequently a Confederacy in Vice, as a Community of Virtue. So that this adorable Virtue, the Cordial of private Life, and largeſt Source of publick Good, by being built on the falſe Foundation of *Ungodlineſs*, hath often produced all that Miſchief to Society it was deſigned by Nature to prevent. But when, as here, it is rightly placed on *Godlineſs*, it ſtands ſecure from Abuſe, and enabled to bring forth all its genuine Fruits of publick Beneficence.

Brotherly-kindneſs is now only liable to one Diſorder, (for human Depravity will ſhew itſelf to the very laſt) and it is this, that *Brotherly-kindneſs* being enjoined to be built on *Godlineſs* or Religi-

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on, Men are yet too apt, like the *Phariſees* of old, to confine their *Brotherly-kindneſs* within their own *Sect* or *Pale*, while all *without* it are treated by them as the wounded Traveller by the Prieſt and Levite.

But this narrow and partial Benevolence the Apoſtle has effectually removed in the concluding Precept of my Text. *Add*, ſays he, in the laſt Place,

to Brotherly-kindneſs, CHARITY.

that is, univerſal Love of all Mankind. This regulates and perfects all other Virtues; and is, itſelf, in no want of a Reformer. All the other Virtues, as we have obſerved, degenerate both by Defect and Exceſs: This is incapable of either. Its Nature and Eſſence ſecure it from Defect; and its Fruits and Products from Exceſs.

This then is the Crown, the Keyſtone of this heavenly Edifice, this triumphant Arch of Immortality, or, as the holy Apoſtle moſt emphatically calls it, *the Bond of Perfectneſs*. This, with reſpect to the foregoing Virtues, is like the gilt Dome, or Covering of the Imperial Palace. Without which, the ſtrongeſt Foundations, the richeſt ornamented Walls, the beſt-diſpoſed Apartments, become, in a little Time, but naked and deformed Ruins; open to every Storm, and expoſed to all the Deſolation of waſting Elements.

Without this, if we may believe his Fellow-Labourer St. *Paul*, the reſt of the Chriſtian *Building* hath neither Ornament nor Uſe; for without it the very Foundation is precarious and unſtable: *Tho' I have all* FAITH, ſays he, *ſo that I could remove Mountains, and have not* CHARITY, *I am nothing.*

thing. VIRTUE, likeways, without it, is equally unprofitable: *Tho' I give my Body to be burnt, and have not* CHARITY, *it profiteth me nothing.* KNOWLEDGE, likeways, without it, is vain and brutal: *Tho' I ſpeak with the Tongues of Men and of Angels, and have all* KNOWLEDGE, *and have not* CHARITY, *I am become as a ſounding Braſs, or a tinkling Cymbal.* Even GODLINESS is unaceptable without it: *Tho' I have the Gift of Prophecy, aud underſtand all Myſteries, and have not* CHARITY, *I am nothing.* Laſtly, BROTHERLY-KINDNESS will, without it, go unrewarded: *Tho' I beſtow all my Goods to feed the Poor, and have not* CHARITY, *it profiteth me nothing.*

But, *in this*, as the ſame Apoſtle tells us, are compriſed all the Efficacies of the foregoing Graces: For, like FAITH, he tells us, it *believeth all Things*, it *hopeth all Things*; like VIRTUE, it *thinketh no Evil, doth not behave itſelf unſeemly*; like true KNOWLEDGE, it *vaunteth not itſelf, is not puffed up*; like TEMPERANCE and PATIENCE, it *ſuffereth long and is kind, is not eaſily provoked, beareth all Things, endureth all Things*; like GODLINESS, it *rejoiceth not in Iniquity, but rejoiceth in the Truth*; and, like BROTHERLY-KINDNESS, it *envieth not, ſeeketh not its own.*

In a Word, beginning then with *Faith*, and finiſhing with *Charity*, or, as the ſame Apoſtle much better expreſſeth it, FAITH WORKING BY CHARITY, we come to erect, after the divine Model here given us, that heavenly Edifice of *Chriſtian Perfection, Jeſus Chriſt himſelf being the chief Corner-Stone, in whom all the Building, fitly framed together, groweth unto an holy Temple in the Lord.*

FINIS.

1 PETER ii. 17.

Fear God, Honour the King.

THE holy Apoſtle has, with great Propriety and Judgment, joined together theſe two Precepts of our Duty to God and the Civil Magiſtrate, as well knowing what reciprocal Influence and mutual Aid Religion and Society impart to one another; that the Truth and Purity of Faith recommend and preſcribe the Rules of Civil Juſtice; and that a free and equal Government favours and encourages a Search after, and a Profeſſion of the Truth.

But not only the Genius and Diſpoſition of true Religion and Government diſpoſe them to this friendly Intercourſe of good Offices, but the actual Adminiſtration of their reſpective Powers are always imparting to one another a mutual Aid and Support. The State lending its coercive Power to reſtrain and puniſh that Vice and Immorality which render all Religion vain before God; and the Church employing the Terrors of the Lord to inforce Obedience to the State; teaching Men Subjection on Motives of Piety and true Holineſs, *not only for Wrath, but alſo for Conſcience ſake.*

This is a Truth, which, I perſuade myſelf, needs not many Words to inforce before an *Engliſh* Audience, who are now in the actual Enjoyment of all thoſe Bleſſings which ariſe from

ſo natural and ſacred an Alliance. For, by the *Equity* of our *Civil* Conſtitution, the *Conſciences of Men* are not only left free, but protected ſo; and, by the Truth and Power of our *Religious*, the *Rights of Citizens* have been more than once ſupported, when threatened with arbitrary and illegal Rule.

But then, tho' true Religion, and a juſt Civil Policy, be thus fruitful of mutual Good; Superſtition and deſpotick Power are, on the contrary, as productive of mutual Evil; inceſſantly inflaming one another's Diſorders, till they ſink the wretched Victims of their Power into the loweſt State of Miſery and Diſtreſs.

For when once Superſtition has violated the Rights of Conſcience, then, in order not barely to diſpoſe the Civil Magiſtrate to be a ſilent Looker-on, but to become the ſanctified Executioner of their Decrees, they preach up his *Divine Right*, and a Power from Heaven like their own; with a free Invitation to make as bold with Property, as they had done with Conſcience. On the other Hand, whenever the Civil Magiſtrate aims to play the Tyrant, he naturally begins with giving up Senſe and Conſcience a Prey to Superſtition and Church-Cenſures, in order to ſave Labour, and to receive one Half of the Man ready ſubdued to his Hands.

In a Word, that Religion, which renders void the firſt Precept of my Text, by taking away the *Fear of God*, will always be for introducing a Form of Government that renders void the Second, by taking away all *Honour from the King*. And ſo reciprocally will an *honourleſs King* promote

mote the Worſhip of a *fearleſs God*. Of which we have but too certain a Proof, in the inſolent Attempts now making to overturn our happy Conſtitution in Church and State, in order to introduce POPERY and FRENCH POWER. But of this Monſter now crawling from the North, which End leads, or which is led, is of no great Moment to enquire. Certain it is, that, *Amphisbena*-like, whatever Head goes foremoſt, the other muſt inevitably follow.

Inſtead of this, I ſhall content myſelf with ſhewing you, that, between them both, they effectually make void this great Chriſtian Summary of human Conduct, to *Fear God and honour the King*. POPERY entirely rooting out of the *Minds* of Men all Fear of the Deity; and ARBITRARY POWER, out of their *Affections*, all Honour for the Magiſtrate.

To begin therefore with POPERY, under its beſt Face, that of a *Religion*, tho' it be, in Truth, a mere *Antichriſtian Policy*, which ſtrips Religion of all *Fear of God*. Firſt, by transferring much of the Worſhip due to the Creator upon the Creature, in their idolatrous Adoration of dead Men, by whoſe Merits and Mediation the Anger of the offended Deity is ſuppoſed to be appeaſed, and the unalterable Terms of Juſtice between God and Man removed or relaxed. The very ſame Idolatry, which the Apoſtle *Paul* aſſures us had baniſhed all *Fear* of the Deity out of the Pagan World, when the *Wrath of God was revealed* by Jeſus *from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs*. For theſe Pagans, like their Popiſh Poſterity, *held*

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the Truth in Unrighteouſneſs, that is, mixed, with their Knowledge of the true God, the moſt abominable Idolatries. *For when*, ſays the Apoſtle, *they knew God, they glorified him not as God, but became vain in their Imaginations, and their fooliſh Heart was darkened; profeſſing themſelves to be wiſe they became Fools, and changed the Glory of the incorruptible God into an Image made like to corruptible Man*, &c. A Practice, which, if it begins not in a Contempt of the Deity, muſt neceſſarily end in it, and take away all *Fear of his Jealouſy*.

A *ſecond* Way, in which *Popery* takes away the *Fear of God*, is in its Doctrine and Diſcipline of Penitence. We are taught by natural, as well as Goſpel-Light, that Sin and Wickedneſs are ſo offenſive to the Purity of God's Nature, that his ſevereſt Vengeance is due unto them. Hence religious Reverence, and Fear of God, tend to keep Men in their Duty, and to call them back to it, by a ſeaſonable Penitence, when they have tranſgreſſed.

Now, in the *Church of Rome*, the Doctrines of Attrition, with the Prieſt's Power to forgive Sins, quite root out all this reverential Fear, by teaching Men, that the whole Courſe of a wicked ill-ſpent Life, is atoned for by ſimple Sorrow, and the Prieſt's Abſolution at the Hour of Death: Whereby the *Terrors of the Lard*, and all *Fear of his Juſtice*, come to be laughed at and deſpiſed.

A *third* Way, by which Popery takes away the *Fear of God*, is by transferring his Rule and Government in the Church upon a mere Man, aſſuming to himſelf all Power both in Heaven and in Earth. For tho', indeed, *Jeſus* ſaid, *My Kingdom*

dom is not of this World, we muſt underſtand him, according to Catholick Interpretation, as having already given it, with the Keys of the other, to St. *Peter*, from whom the *Pope of Rome* claims by uninterrupted Succeſſion: And this ill-got Power he adminiſters accordingly, by giving Indulgences to Sin, and Diſpenſations from the moſt ſolemn Obligations of Morality, which muſt need work out of the Minds of Men all *Fear of God's Dominion.*

Laſtly, a *fourth* Way, in which Popery takes away the *Fear of God*, is, in its Tyranny over Conſcience, called Submiſſion to the *Holy See.* It is Goſpel-Doctrine, that God alone is the Judge of Conſcience; that it is anſwerable only at his Tribunal; and that, to bring it before any other, is an Uſurpation on the Rights of the Divinity. For *who art thou*, ſays the Apoſtle *Paul, that judgeſt another Man's Servant, to his own Maſter he ſtandeth or falleth.* Yet this unchriſtian Church, in Defiance of all divine as well as human Laws, erected a helliſh Court of Inquiſition, on Pretence of a Care for Souls, to impriſon, ſtarve, and burn all who ſet not their Opinions by her's; regardleſs of the Warning given her by the bleſſed *Jeſus* himſelf, in the Doom pronounced upon the wicked Servant in the Parable, who, in his Lord's Abſence getting drunk, began to abuſe and domineer over his Fellow-Servants. Now, amongſt the endleſs Evils of this infernal Butchery, it is not the leaſt that it has a natural Tendency to root out all *Fear of God*; for Hypocriſy, which is the only genuine Offſpring of Force, familiarizing its Mask to the Face of Heaven, in the moſt ſacred Offi-

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ces of Religion, ſoon wears out of the Mind all *Fear of the divine Omniſcience*, intent only on deceiving theſe fearful Tyrants over Conſcience.

Thus we ſee by how many various Ways, the *Fear of God*, which is the Soul of Piety, and Guide of human Life, is weakened and rendered void by this wicked Impoſtor, uſurping the Name of the *Holy Catholick Church*.

Its inſeparable Companion, DESPOTICK POWER, which generally follows it, but now, indeed, leads the Way, under its moſt hideous Form of a bloody and unnatural Rebellion, tends equally to deſtroy all *Honour* due to *Kings*.

To be made ſenſible of this, we need but conſider from whence *Honour* naturally ariſeth to that ſacred Character; and how arbitrary Power as naturally deſtroyeth it.

The firſt Ground of *Honour* is, that a KING, who conſiders the People as his CHILDREN, of his Family and Houſhold, is inceſſantly employed in feeding, ſupporting, and enriching thoſe committed to his Care: So that Gratitude, which requires all the Returns of filial Duty and Affection, gives him *Honour as a common Father*. On the other Hand, a TYRANT, who regards his Subjects but as SLAVES, ordained for the Execution of his Will and Pleaſure, is only ſolicitous how to make the moſt of them. The Fruits of whoſe Blood and Sweat he ſquanders away in wild depopulating Projects of Ambition, or in the more impoveriſhing Gratifications of Luxury and Pleaſure; which, inſtead of *Honour*, repays him with deſerved Averſion and Contempt.

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Another Ground of *Honour* is the equal Protection a *King* affords to all his Subjects; not ſuffering the Commons to be oppreſſed in their Religious Rights by cruel or intolerant Churchmen; or, in their civil, by proud and overbearing Nobles; which gives him *Honour as their common Protector*. The *Tyrant*, on the contrary, who wants the Aſſiſtance of Superſtition to ſupport his illegal Pretences of divine Right, and the Connivance of the Powerful, in the unjuſt Exerciſe of it, delivers up the People as a Prey to both, that himſelf may direct and preſide in the common Pillage; which muſt needs turn all Eſteem and *Honour* into Hatred and Deteſtation.

Another Ground of *Honour* is, That old, eſtabliſhed, well known Laws are the Rule of the *King*'s Adminiſtration, whereby the People reſt ſecure in the Freedom of their Perſons, and the Enjoyment of their Poſſeſſions from all Encroachments of Power: Hence the *King becomes honoured as the common Judge*, and Avenger of Wrong and Oppreſſion. On the other Hand, the *Tyrant*, by making his *Will and Pleaſure* the Direction of his Government, confiſcates and impriſons without legal Forfeiture or Conviction, which, rendring Liberty and Property a Prey to Court Sycophants, reduces all *Honour* to a ſervile Fear.

The laſt Ground of *Honour*, which I ſhall mention, is, That the *King* acknowledges himſelf created by the People, and for their Sake, the End of his Office being the Publick Good: So that he is *honoured by them as their common Benefactor*. A *Tyrant*, on the contrary, claims his Right from Heaven, or Nature, or Conqueſt, or, in ſhort,

from any Thing, rather than that from whence only a free Obedience can ariſe; and conſequently holds the People made for the Gratification of his Pleaſure, and the Support of his Magnificence; and that, when he condeſcends to employ himſelf in their Service, it is merely of his princely Grace and Favour; which turns all *Honour* into Jealouſy and Diſtruſt.

Thus we ſee, again, how *arbitrary Power*, with which we are now threatned, ſo eſſentially different from our own happy Conſtitution, deprives the Magiſtrate of all civil Honour, by making him abſolutely unworthy of it; and leaving nothing in its Place but Contempt, Averſion, Jealouſy and ſlaviſh Fear.

When we are therefore bid by the Apoſtle *Peter*, who being dead *yet ſpeaketh*, to *honour the King*, we muſt conclude he previouſly ſuppoſes, that we have had the Courage to procure for ourſelves ſuch a Conſtitution as eſtabliſhes a *King worthy of Honour*, or, at leaſt, that we have the Grace to preſerve and ſupport what our Anceſtors Courage has procured for us, in Oppoſition to that miſerable Form of Government, which protects a Tyrant deſerving only our Abhorrence and Contempt. For if, where the Apoſtle bids us *fear God*, he means that we ſhould adhere to the great Lord and Governor of the Univerſe, in Oppoſition to thoſe dumb Idols, which it was the Purpoſe of *Goſpel-Holineſs* to root out; then certainly, where he bids us *honour the King*, he muſt needs mean a legitimate Magiſtrate, in Oppoſition to a lawleſs Tyrant, ſo contrary to the true Spirit of *Goſpel-Liberty*. And St. *Paul*, where he exhorts

horts to civil Obedience, defines this lawful Magiſtrate to be one who *heareth not the Sword in vain —A Terror, not to good Works, but to the Evil— A Miniſter of God to us for Good—A Revenger to execute Wrath upon him that doth Evil.* The exacteſt Deſcription of our conſtitutional Monarch. In a Word, if it was the Intent of the holy Spirit, in the Precept of *fearing God*, that we ſhould ſupport Religion in the Purity of the Goſpel; then certainly it was equally his Intent, in the Precept of *honouring the King*, to recommend to us a legal Government, which only can ſupport Religion in that Purity.

Hence we ſee, that to *fear God and honour the King*, is, in other Words, to ſupport our Holy Religion againſt *Popiſh Superſtition*, and our equitable Government againſt *arbitrary Power*. Precepts never out of Seaſon to recommend; but which, in this Time of publick Danger, when both are ſo inſolently threatned, and in them every Thing that is dear and valuable to honeſt Men, the Duty of our Miniſtry calls upon us, with all our Power, to inforce.

If therefore, my Brethren, you have yet in your Hearts any Sentiments of true Religion, any Feeling of the Love of your Country; if you be *Chriſtians* any more than by Profeſſion; if you be *Britons* any more than by Name; if you have the Piety, as well as Reaſon of Proteſtants; if you have the Virtue, as well as Rights and Privileges of free-born Men, you will now *ſtand faſt in the Liberty in which Chriſt has ſet you free*, and in which the Holy Spirit, by my Text, exhorts you to continue.

You will drive far from you the Yoke of *Rome*, now ready to be once more caſt upon your Necks. A Yoke which your Forefathers could not bear, even when Uſe had made it familiar, and Ignorance had ſhut them up from the Sight of Truth and Liberty. But you, who have a clear View, as well as a free Choice, of Good and Evil, will doubtleſs prefer Goſpel-Light to the antichriſtian Kingdom of Darkneſs. You will doubtleſs prefer Liberty of Conſcience to blind Obedience, or the Dungeons and Fires of an Inquiſition; you will prefer Piety to Superſtition, Virtue to Fanaticiſm, your Bible to the Maſs-Book, and Senſe to Nonſenſe.

You will employ all your Virtue to repel the Inſults of *France*, which your Forefathers, at all Times, knew ſo well to chaſtiſe: You will chuſe to truſt your Liberties and Properties to Laws of your own making, rather than to be beholden, for the precarious Enjoyment of them, to the good *Will and Pleaſure* of that Monſter in the Creation, that Deſpoiler of God's Works, an abſolute and unlimited Maſter.

In a Word, would you aſpire to be virtuous; would you be willing to be thought religious; would you continue to be happy here, or would you entertain Hopes of Happineſs hereafter, you muſt now, all of you, in your ſeveral Stations, concur to the vigorous Support of that glorious Conſtitution to which you have the Honour to belong. The Pride and Confidence of our Friends; the Envy of our Neighbours; the Terror of our Enemies, and the Admiration of Mankind. Happy Nation! The Nurſe of Heroes,

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the School of Sages, the Seminary of Holy Martyrs, the diſtinguiſhed Favourite of Heaven! But how momentary are all theſe Bleſſings, when Freedom is once ſeparated and divorced from Virtue! For, according to the generous Saying of an ancient Freeman, *That very Day which ſees a Man a Slave takes away half his Virtue.* But, above all, let me remind you, that tho' yourſelves be the firſt and greateſt, yet you will not be the only Sufferers by ſo terrible a Reverſe. The Effects of it will be felt by the remoteſt Nations. *Britain* has now the diſtinguiſhed Glory of being the Depoſitary, as it were, of civil and religious Freedom for the reſt of Mankind; And, while we continue faithful to our Truſt, there are ſtill Hopes that the degenerated Inhabitants of the Earth, may, ſome Time or other, catch this noble Fire, and vindicate their ravaged, and now long forgotten Birthright. But, in our Deſtruction, Liberty itſelf expires, and human Nature deſpairs of ever more recovering its native Dignity.

Theſe indeed are Motives ſolely conſecrated to ſuch whom the divine Spirit of Liberty inſpires. However, if they be too exalted for the Times of a general Luxury and Corruption, the unhappy Effects of ill-uſed Freedom, there are yet other Conſiderations, and thoſe ſufficient, to animate ſuch as have not loſt all Senſe of Manhood, as well as of Virtue and Religion.

For was there ever higher Cauſe of an *Engliſhman*'s Reſentment, than to ſee *Spain*, whoſe Impotency we have long deſpiſed, and *France*, whoſe Inſolence we have never failed to chaſtiſe, preſume to impoſe, upon a powerful Nation, a mean,

mean, ſervile, tributary Tyrant, and to dare to attempt the dethroning of an illuſtrious Family, raiſed by Providence for Head of the Proteſtant Intereſt abroad, and appointed by a willing People the Protector of *Britiſh* Liberty at Home?

But, what ſo juſt an Indignation fails to effect, the Senſe of Honour and Reputation may amply ſupply. Should we not be aſhamed to have it ſaid, that a mighty Kingdom, a People that ſtill gives Laws to the Main, and has long held the Balance of Power between contending Empires, was ſuddenly overturned by a Rabble of ſuperſtitious Ruffians, of Mountain Robbers, of half-ſtarved Barbarians, with a wild and deſperate Adventurer at their Head; and reduced, by the Madneſs of theſe miſerable Varlets, from the moſt free and happy People upon Earth, to be a deſpicable Province to *France*, a ſervile Warehouſe to *Spain*, and a ſtill-pilfered Patrimony to *Rome?* The very Thought of ſo amazing a Diſhonour ſhould cover us with Confuſion. And certainly, if ever it ſhould befal us, the moſt inclement, the moſt inhoſpitable of our *American* Plantations, would be far too good for us to run into, and hide our coward Heads: There we might waſte our wretched Days, ſtill more imbittered with this Reflection, that when LIBERTY, now drove from the whole Race of degenerated Mortals, had retired for Refuge and Shelter into *Great Britain*, we were unable to ſtay her parting Footſteps, though ſhe brought with her, her whole Dowry of civil and of ſocial Virtues.

And now, if, happily, this Conſideration be but ſtrong enough to kindle again any of the Seeds

of

of old *Engliſh* Valour, they may be eaſily excited and blown into a Flame by a virtuous *Emulation* of our brave and generous Anceſtors, the firſt in *Europe* who ſhook off that very Superſtition and Tyranny with which we are now inſulted; and ever after repelled, with the utmoſt Vigour, all the wicked Attempts for their Re-Eſtabliſhment: But never with ſo great Hazard and Expence as againſt that infatuated Family from whence this Pretender boaſts to have had his Birth, and from whence he derives his imaginary Title, founded on I know not what Jargon of indefeaſible hereditary Right for the King, and paſſive Obedience and Non-Reſiſtance for the Subject; a Title which the much provoked Juſtice of an injured People has long ſince diſſolved and abrogated. And, after this, ſhall it be ſaid that a baſe and degenerate Poſterity ſuffered all thoſe Bleſſings to periſh in their Hands, which their brave Forefathers, with ſo much Virtue, and at ſo mighty an Expence of Blood and Treaſure, delivered down unto them?

Nor ſhould *Gratitude* loſe its Share in waking us from our fatal Slumber of Luxury and Pleaſure. The Benefits thoſe brave Men purchaſed for us are immenſe, as well as the Price they paid for them: So that the higheſt Return of Gratitude becomes due to their Memory. But this it is not in our Power to give any other Marks of than by the moſt vigorous Efforts to preſerve them.

But if neither Shame nor Gratitude can work upon us to venture any Thing for the keeping ourſelves free and happy, yet, at leaſt, *natural Affection*, the laſt Bar to Baſeneſs in the Abſence of Virtue, and Pity for our Poſterity, ſhould make

us either reſolve to die bravely, or to deliver ſafe down to our Children, that glorious Inheritance which our provident Fathers bequeathed to them through us; and not ſuffer our Cowardice or Indolence, at this important Juncture, to hazard the entailing, upon our wretched Offspring, a long Series of Ignorance, Superſtition, Poverty, Slavery, and all the Miſeries and Diſtreſſes which attend a *French Government*, and a *Romiſh Communion*.

But if it be the unhappy Fate of *England*, that no generous Motive, worthy the Breaſts of Men and Citizens, can make Impreſſion on a People become inſenſible by Sloth and Luxury, you may, nay, you ſhould, be yet applied to as Slaves, and awakened with the ſervile Fear of Puniſhment. A Puniſhment as great as it is inevitable; the divine Vengeance purſuing you at Heels, for your violated Oaths and perfidious Engagements; when, in the Face of Heaven, by the moſt ſacred Office of Religion, invoking God as a Witneſs and Avenger, you ſwore Allegiance to his excellent Majeſty KING GEORGE THE SECOND. For natural Religion will teach you, tho' you throw off all Reverence for the Revealed, that no Crime is more offenſive to the great God of Truth, than the Breach of publick Oaths. And civil Hiſtory will inform you, that none is ſo ſpeedily and ſeverely puniſhed, and with a Juſtice becoming the Care of Heaven. For the Sanction of an Oath was the only Means, amongſt Equals, of bringing Men firſt to aſſociate; and ſtill continues to be the only one of preſerving Communities, when already become eſtabliſhed.

But I truſt, that neither Virtue nor Religion will be wanting, on this great Occaſion, how much ſoever the State of both may need Amendment, to repel the Storm now gathered over us. In Concluſion therefore, let me recommend to Men in all Stations, as one of the moſt general and efficacious Means for the faithful Diſcharge of their Duty, religiouſly to implore a Succour long forgotten by many, laughed at by more, and ſcarce truſted to by any, the *Aſſiſtance of God's holy Spirit*, to warm our Affections, to purify our Hearts, to enlighten our Underſtandings, to ſtrengthen our Wills, and to ſupply all the Weakneſſes and Defects of our corrupted Nature, to the Glory of God's holy Name, and the Good and Happineſs of Mankind.

FINIS.

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